

Taft Once Tried to Resist Jews—and Failed

As President He Attempted to Defeat a Jewish Plan Against U. S. Foreign Relations, But the Jews Tamed Him to Docility in Their Service

WILLIAM HOWARD TAFT is an amiable gentleman. There is so much to agree with in the world that he seldom finds it possible to disagree with anything. It is a very comfortable attitude for one to assume, but it doesn't push the world along. Real harmony is wrung out of discord by laboring against disagreeable facts; it is not achieved by mere pit-pats on the back of untoward conditions.

There is no doubt that had one approached William Howard Taft a year ago and said: "Mr. Taft, you know there are evil forces in the world which ought to be resisted," he would have replied, "Certainly, by all means."

If one had said, "Mr. Taft, some of this evil is just ignorant inclination, which can be dealt with by various means of enlightenment, but some of it represents a deliberate philosophy which has gathered about itself a definite organization for action," he would have responded: "I am afraid it is true."

And then had one said: "Mr. Taft, the people should be made aware of this, given a key to it, that they may keep their eyes open and learn the meaning of certain tendencies that have puzzled them," he would in all likelihood have replied, "I believe in enlightening the public mind that it may take care of itself."

Suppose you had added: "Mr. Taft, if you found a written program setting forth the steps to be taken to fasten a certain control on society, and if on looking about you observed a definite set of tendencies which seemed to parallel the program at every point, would it appear to you significant?"

Mr. Taft would, of course, answer, Yes. There is no other answer to make. No other answer has been made by anyone who has compared the two things.

If Mr. Taft had been approached first on that side of the question, he would have uttered words very valuable to those who would attach value to his words.

But what has Mr. Taft's "testimonial" to do with either side of the case? Does his support strengthen it, or does his opposition weaken it? If it came to a battle of names, THE DEARBORN INDEPENDENT could present a very imposing list of men who acknowledge the importance of the studies being made, and who agree with most of the observations presented. But such a list would add nothing to the facts in the case, and facts must stand on their own foundation regardless of the attitude of Mr. Taft, or even Mr. Arthur Brisbane.

But there is a very interesting story about Mr. Taft and the Jews. Mr. Taft knows it and can verify it. A number of American Jews also know it. And it may perhaps be useful to tell it now.

Does Mr. Taft Really Know Anything About It?

HOWEVER, that we may not seem too desirous of evading Mr. Taft's latest defense of the Jews, we shall begin with that.

Unduly stirred by this series of studies, the leading Jews of the United States indicated by their perturbation that the truth in these articles made it impossible to ignore them. Perhaps as many people have been inclined toward agreement with the articles by the attitude of the Jews themselves as by the statements made in the articles. Jewish defense has been made with great formality and show of authority, but without the hoped-for effect. The Jews of the United States, evidently finding that their own statements have failed to carry, are making a wholesale conscription of Gentiles for purposes of defense. As in Russia, the Gentiles are being pushed into the firing lines.

Mr. Taft was therefore approached with a proposition. That was some time ago, probably about November first.

Now, according to Mr. Taft's own signed statement made on November 1, he had not even read THE DEARBORN INDEPENDENT's articles but was taking the Jews' word for their character and contents. And yet, on December 23, we find Mr. Taft in Chicago at the La Salle Hotel, delivering an oration before the B'nai B'rith, uttering his statements with all the finality of a man who had made a deep study of the Jewish Question and had at last attained a mature conclusion.

On November 1, Mr. Taft wrote to a New York Jew deprecating these articles as "a foolish pronouncement which I understand has been issued through THE DEARBORN INDEPENDENT." The expression, "which I understand" is equivalent in ordinary speech to "which I have heard." He had not read them. He was taking hearsay on which to base his opinion. There are signs that he had not read them even at the time of his speech in Chicago, for he did not so much as allude to one of the startling parallels which have weighed on the minds of many important men in this country.

The Jews wanted Mr. Taft's name, they wanted "a Gentile front," and they got it. The speech contributes nothing to the discussion; it proves nothing, it disproves nothing. In parts it is a rehash of a speech delivered by a New York rabbi. Indeed, one of William Howard Taft's most telling points was the almost verbal repetition of a point made by that rabbi.

Mr. Taft's business now is the delivery of addresses. Between November 1, at which time he had not read the Jewish Question at all, until December 23, when he presumed to pronounce judgment on it for all time, he had been away a great deal on the road. Indeed, he reached Chicago without having done any of his Christmas shopping. He explained that he had "been traveling over the country so fast" that his time had all been taken up. Where he found time to study the Jewish Question does not appear. It is most probable that he had no time and did no studying. If he did, he carefully concealed the fruits of it when delivering his address.

A Headliner—For Advertising Purposes Only

BEFORE his address was delivered, the newspapers had announced that it was to be made against "anti-Semitism," and this series of articles was specified. It was apparently foreknown, therefore, that not a judicial pronouncement was to be expected from Mr. Taft, but a partisan plea. The newspapers indicate that Mr. Taft had not even dictated his speech until he reached Chicago. The material he had at hand during his dictation was the printed propaganda with which the Jews have been flooding the country. Taft's speech reeks with it. There isn't an original idea in it. He was the human megaphone whom the Jews retained for one night through whom to voice their words. The real purpose of the speech was, of course, to secure its publication throughout the country as the voice of the people on the Question. But nothing whatever excuses the fact that the speech contains absolutely no contribution to the Question.

Mr. Taft is against religious prejudice. So is everybody else. Mr. Taft is against racial prejudice. So is everybody else. Mr. Taft wants concord and good will. So does everybody else. But what have these to do with the facts which comprise the Jewish Question?

The real story of Mr. Taft and the Jews begins back in the time when Mr. Taft lived in the White House. The Jews maintain a lobby in Washington whose business it is to know every President and every prospective President, and, of course, Mr. Taft was known to them a long while before he was made President, but whether they did not foresee his political future or whether they considered his opinions as having too little force for them to bother about, is not clear, but the fact seems to be that very little fuss was made about him. There are no indications that he ran after the Jews or the Jews after him in the days before his presidency.

As President, Mr. Taft once stood out against the Jews, was strongly denounced as unfavorable to the Jews, was soundly beaten by the Jews in a matter on which he had taken a firm stand, and has ever since shown that he has learned his lesson by accommodating the Jews in their desires.

The story involves a portion of that voluminous history which consists of the quarrels between the United States and other nations on account of the Jews. Readers interested in this phase of the history of the United States can find it fully set out by Jewish writers. There seems to be a certain pride taken in recounting the number of times the nations have been compelled to give diplomatic recognition to the Jewish Question. From 1840 until 1911, the United States had special diplomatic trouble concerning the Jews. The trouble that culminated during 1911, in an unparalleled act by the United States, involved William Howard Taft, who then was President.

The Jews Embroil Russia and U. S.

FOR centuries, Russia has had her own troubles with the Jews and, as the world knows, has at last fallen prostrate before the Jewish power which for centuries has been working to undermine her. Even Disraeli was not blinded to the fact that Jews had a control over Russia which the rest of the world never knew. The biggest hoax in modern times was the propaganda against Russia as the persecutor of the Jews. Russia devoted to the Jews a large part of the most favored section of the land, and was always so lax in those laws which prohibited Jews from settling in other parts of the country that the Jew was able to create an underground system throughout the whole of Russia which controlled the grain trade, controlled

public opinion and utterly baffled the czar's government. The cry of "persecution" arose because the Jews were not permitted to exploit the peasants as much as they desired. They have, however, gained that privilege since.

Now, when the United States appeared as "the new Jerusalem," its Jewish citizens conceived the idea of using the American Government to achieve for the Jews what other means had failed to achieve. Russian and German Jews would come to the United States, become naturalized as quickly as possible, and go back to Russia as "Americans" to engage in trade. Russia knew them as Jews and held them to be subject to the laws relating to Jews.

Protest after protest reached the State Department as more and more German or Russian Jews went back to Russia to circumvent the Russian laws. At first the matter was not serious, because it was shown in many cases that these naturalized "Americans" did not intend to return to the United States at all, but had acquired "American citizenship" solely as a business asset in Russia. In these cases, of course, the United States did not feel obligated to bestir herself.

The time came, however, when American ministers to Russia were requested to look into the situation. Their reports are accessible. John W. Foster was one of these ministers and he reported in 1880 that "Russia would be glad to give liberal treatment to bona fide American citizens, not disguised German Jews."

During all this time the "Russian question" was being sedulously propagated in the United States. It appeared first in the aspect of the "Russian persecutions." The Jews represented that their life in Russia was a hell. John W. Foster, later Secretary of State, father-in-law of Robert Lansing, the recently resigned Secretary of State under President Wilson, was at that time representing the United States in Russia, and he reported as follows on the status of the Russian Jews:

"... in all the cities of Russia the number of Jewish residents will be found more or less in excess of the police registry and greater than the strict interpretation of the law authorizes. For instance, persons who have given the subject close attention estimate the number of Jewish residents in St. Petersburg at 30,000, while it is stated the number registered by the police authorities is 1,500. From the same source I learn that ... while only one Hebrew school is registered by the police, there are between three and four thousand children in unauthorized Jewish schools of this capital. As another indication of the extent of Jewish influence, it is worthy of note that one or more Jewish editors or writers are said to be employed on the leading newspapers of St. Petersburg and Moscow almost without exception ..."

U. S. Ambassadors Learn the Truth

AT EVERY turn, the United States Government discovered that the Jews were exaggerating their difficulties for the purpose of forcing government action.

Presently, after years of underground work and open propaganda against Russia in the daily press, until the American conception of Russia was fixed almost beyond correction, the agitation took the form of the "Russian passport question." Russia dares to flout an American passport! Russia insults the government of the United States! Russia degrades American citizens! And so forth and so on.

Jews in the United States demanded nothing less than that the United States break all treaty relations with Russia. They demanded it! James G. Blaine desired one thing more than another, which was this: that something, anything, be done to block the flood of Jewish immigration then beginning to flood the country. "The hospitality of a nation should not be turned into a burden," he wrote.

There was then the strange situation of the United States itself making complaints about the Jews and at the same time being asked to question Russia's right to handle similar complaints in her own domain. The minister of foreign affairs for Russia appreciated this point, and when the American minister told him that 200,000 Jews had emigrated to the United States from Russia, he rejoined: "If such a number of people had gone to the United States as workers to aid in developing the country he supposed they would be acceptable, but if they went to exploit the American people, he could understand how objectionable it was." Of course, the whole point with Russia was that the Jews were exploiting her. They were milking Russia, not feeding her.

If space permitted, much rich material could be presented here. The attitude of the American states-